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*Memoirs of the late Bishop HORNE, extracted from the life of that eminent Prelate, by the Rev. WILLIAM JONES, of Nayland.*

DOCTOR George Horne, late Bishop of Norwich, and for several years President of Magdalen College, in Oxford, and Dean of Canterbury, was born at Otham, a small village near Maidstone, in Kent, on the first of November, in the year 1730. His father was the Rev. Samuel Horne,\* M. A. Rector of Otham, a very learned and respectable clergyman, who for some years had been a tutor at Oxford.

Under his father's tuition he led a pleasant life, and made a rapid progress in Greek and Latin. But some well meaning friend, fearing he might be spoiled by staying so long at home, advised the sending of him to school. To this his good father, who never was given to make much resistance, readily consented: and he was accordingly placed in the school at Maidstone, under the care of the Rev. Deodatus Bye, a man of good principles, and well learned in Latin, Greek, and Hebrew; who, when he had received his new scholar, and examined him at the age of thirteen, was so surprised at his proficiency, that he asked him why he came to school, when he was rather fit to go from school? With this gentleman he continued two years; during which he added much to his stock of learning, and among other things, a little elementary knowledge of the Hebrew, on the plan of Buxtorf, which was of great advantage to him afterwards.

While Mr. Horne was at school, a Maidstone scholarship in University College became vacant; in his application for which he succeeded, and, young as he was, the master recommended his going directly to college.

Soon after he was settled at University College, (where he was admitted on the 15th of March, 1745-6,) Mr. Hobson, a good and learned tutor of the house, gave out an exercise, for a trial of skill, to Mr. Horne and the present writer of his life, who was also in his first year. They were ordered to take a favourite Latin ode of Boëtius, and present it to the tutor in a different Latin metre. This they both did as well as they could: and the contest, instead of dividing, united them ever after, and had also the effect of inspiring them with a love of the Lyric Poetry of that author.

To show how high Mr. Horne's character stood with all the members of his college, old and young, I need only mention the following fact. It happened about the time when he took his Bachelor's degree, which was on the 27th of October, 1749, that a Kentish fellowship became vacant at Magdalen College; and there was, at that time, no scholar of the house who was upon the county. The senior fellow of University College having heard of this, said nothing of it to Mr. Horne, but went down to Magdalen College, told them what an extraordinary young man they might find in University College, and gave him such a recommendation as disposed the society to accept of him. When the day of election came, they found him such as he had been represented, and much more; and, in 1750, he was accordingly chosen a fellow of Magdalen College, and on the first of

\* He died in 1768, aged 75.

June, 1752, he took the degree of Master of Arts.

If we look back upon our past lives, it will generally be found, that the leading events, which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an overruling Providence, which acts without consulting us; putting us into situations which are either best for ourselves, or best for the world, or best for both; and leading us as it led the patriarch Abraham; of whom we are told, that he *knew not whither he was going*. This was plainly the case in Mr. Horne's election to Magdalen College. A person took up the matter, 'unsolicited, and in secret: he succeeded. When fellow, his character and conduct gave him favour with the society, and, when Dr. Jenner died, they elected him president: the headship of the college introduced him to the office of vice-chancellor; which, at length, made him as well known to Lord North as to the Earl of Liverpool: this led to the deanry of Canterbury, and that to the bishopric of Norwich.

The time drew near when he was to take holy orders. This was a serious affair to him; and he entered upon it, as every candidate ought to do, with a resolution to apply the studies he had followed to the practice of his ministry; and, above all the rest, his study of the Holy Scripture. Soon after he had been ordained, on Trinity Sunday, 1753, by the Bishop of Oxford, he related the circumstance by letter to an intimate friend, not without adding the following petition, which is well worth preserving: "May he who ordered Peter three times to feed his lambs, give me grace, knowledge, and skill, to watch and attend to the flock, which he purchased upon the cross, and to give rest to those who are under the burden of sin or sorrow! It hath pleased God to call me to the ministry in very troublesome times indeed; when a lion and a bear have broken into the fold, and are making havock among the sheep. With a firm, though humble confidence, do I propose to go forth; not

in my own strength, but in the strength of the Lord God; and may he prosper the work of my hands!" He came to me, then resident upon the curacy of Finedon, in Northamptonshire, to preach his first sermon: to which, as it might be expected, I listened with no small attention; under an assurance, that his doctrine would be good, and that he was capable of adorning it to a high degree with beautiful language and a graceful delivery. The discourse he then preached, though excellent in its kind, is not printed among his other works. Scrupulous critics, he thought, might be of opinion, that he had given too great scope to his imagination; and that the text, in the sense he took it, was not a foundation solid enough to build so much upon. This was his sentiment when his judgment was more mature; and he seems to me to have judged rightly. Yet the discourse was admirable in respect of its composition and its moral tendency. Give me an audience of well disposed Christians, among whom there are no dry moralists, no fastidious critics, and I would stake my life upon the hazard of pleasing them all by the preaching of that sermon. With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite congregations at London. The preacher, whose place he supplied, but who attended in the church on purpose to hear him, was so much affected by what he had heard, and the manner in which it was delivered, that when he visited me, shortly after, in the country, he was so full of this sermon, that he gave me the matter and the method of it by heart; pronouncing at the end of it, what a writer of his life ought never to forget, that—"George Horne was, without exception, the best preacher in England." Which testimony was the more valuable, because it came from a person who had, with many people, the reputation of being such himself. This sermon is preserved; and if the reader should be a judge, and will take the pains to examine it, he will think it merits

what is here said of it. The subject is the second advent of Christ to judgment. The text is from Rev. i. 7. *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.\**

Besides his talent for preaching, which, from the beginning, promised (and has now produced) great things, Mr. Horne had obtained so high a character at Oxford, for his humanity, condescension, and piety, that his reputation came to the ears of a criminal in the Castle, under sentence of death for one of the many highway robberies he had committed. The name of this man was Dumas; he was an Irishman by birth; and his appearance and address had so much of the gentleman, that he was a person of the first rank in his profession. This man having heard of Mr. Horne, as a person remarkable for his sense and goodness, requested the favour of his attendance; to which, on a principle of conscience, he consented; though the office was such as would probably put the tenderness of his mind to a very severe trial. And so it proved in the event; his health being considerably affected for some time afterwards. I do not find among his papers any minutes of this affair preserved in writing;† and though he gave me a large account of it, to which I could not but listen with great attention, I cannot recollect so much of it as I wish to do, at this distance of time. This I know, that he used to think anxiously with himself day and night, in what manner he should address this unhappy man, and what kind of spiritual counsel would be most likely to succeed with him; for he found him, though ready and sensible enough in all common things, deplorably destitute of all religious knowledge. To the best of my remembrance he always chose to be quite alone with him when he attended; and by repeated applications, and

constant prayer, recommended by his mild and engaging manner, thought he had made some considerable impression upon his mind. In the last conference before his execution, he thanked Mr. Horne very heartily for his goodness to him, and used these very remarkable words: "Sir, you may, perhaps, wonder at what I am about to tell you; but, I do assure you, I do feel at this moment no more sense of fear, than I should do if I were going a common journey." To this Mr. Horne answered, that he was indeed very much surprised; but he hoped it was upon a right principle. And so let us hope: though the criminal was scarcely explicit enough to give due satisfaction, whether this indifference proceeded from Christian hope or constitutional hardness.

I relate it as a singular occurrence, that when the mind of Mr. Horne was first filled with the design of commenting upon the Psalms, he should meet with a traveller in a stage-coach, who was in principle the very reverse of himself. The man gave his judgment with all freedom on all subjects of divinity, and among the rest on the use of the Psalms in the service of the Church. The Psalms of David, he said, were nothing to us, and he thought other compositions might be substituted, which were much more to the purpose than David's Psalms. He happened to be speaking to a person who could see deeper than most men into the ignorance and folly of his discourse, but was wise enough to hear him with patience, and leave him to proceed in his own way. Yet this poor man was but the pattern of too many more, who want to be taught again that David was a Prophet, and speaks of the Messiah where he seems to be speaking of himself; as the apostle St. Peter taught the Jews, in the second chapter of the Acts, and thereby converted three thousand of them at once to the belief of Christ's resurrection.

A letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College, in Oxford, had begun to preach before the University, on

\* See Sermons, vol. i. Discourse 6.

† But the prayers he composed for the occasion are in one of his MSS.



the day of St. John the Baptist. For the preaching of this annual sermon a permanent pulpit of stone is inserted into the first Quadrangle; and, so long as the stone pulpit was in use (of which I have been a witness) the Quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the wilderness; and a pleasant sight it was: but for many years the custom hath been discontinued, and the assembly have thought it safer to take shelter under the roof of the chapel. Our forefathers, it seems, were not so much afraid of being injured by the falling of a little rain, or the blowing of the wind, or the shining of the sun upon their heads. The preacher of 1755, pleased the audience very much by his manner and style, and all agreed that he had a *very fine imagination*: but he was not very much pleased with the compliment. As a *Christian teacher*, he was much more desirous that his hearers should receive and understand, and enter into the spirit of the doctrines he had delivered; but in this he found them slower than he wished, and laments it heavily in a private letter. Two sermons on the subject of St. John the Baptist were printed, and many others succeeded which were not printed: for the author, at last, on a review of what he had done, thought it more advisable to throw the matter out of that form, and cast an abridgment of the whole into the form of *Considerations*.\*

If there be any Christian reader who wishes to know what a saint is, and aspires to be one himself, let him keep before his eyes that beautiful and finished picture of St. John the Baptist, to the executing of which but one person of the age was equal.

But the greatest work of his life, of which he now began to form a design, was a *Commentary on the whole Book of Psalms*. In the year 1758, he told me how he had been meditating on the Book of Psalms, and

had finished those for the first day of the month, upon the following plan:\*

1. An analysis of the Psalm, by way of argument. 2. A paraphrase on each verse. 3. The substance digested into a prayer. "The work (said he) delights me greatly, and seems, so far as I can judge of my own turn and talents, to suit me the best of any I can think of. May he who hath the *keys of David*, prosper it in my hand; granting me the knowledge and utterance necessary to make it serviceable to the church!" Let any person of judgment peruse the work, and he will see how well the author has succeeded, and kept up the spirit of it to the end. His application of the book of Psalms is agreeable to the testimony so repeatedly given to it, and the use made of it, in the New Testament. This question is stated and settled beyond a doubt, in a learned preface to the work. The style is that of an accomplished writer; and its ornaments distinguish the vigour of its imagination. That all readers should admire it as I do, is not to be expected; yet it has certainly met with great admiration; and I have seen letters to him, from persons of the first judgment, on the publication of the book. It will never be neglected, if the church and its religion should continue; for which he prayed fervently every day of his life. When it first came from the press, Mr. Daniel Prince, his bookseller, at Oxford, was walking to or from Magdalen College with a copy of it under his arm, "What have you there, Mr. Prince?" said a gentleman who met him. "This, Sir, is a copy of Dr. Horne's Psalms, just now finished. The President, Sir, began to write *very young*: but this is the work in which he will always live." In this Mr. Prince judged very rightly; he will certainly live in this work: but there are many others of his works, in which he will not die, till all learning and piety shall die with him.

His Commentary on the Psalms

\* This work is now republishing in the Christian Journal. E.

\* This plan he afterwards thought proper to alter, and, as it is judged, for the better.



was under his hand about twenty years. The labour to which he submitted in the course of the work, was prodigious; his reading, for many years, was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language. There are good and learned men who cannot but speak well of the work, and yet are forward to let us know that they do not follow Dr. Horne as an interpreter. I believe them: but this is one of the things we have to lament: and, while they may think this an honour to their judgment, I am afraid it is a symptom that we are retrograde in theological learning. The author was sensible, that, alter the pleasure he had received in studying for the work, and the labour of composing and correcting, he was to offer what the age was ill prepared to receive. This put him on his guard; and the work is in some respects the better for it, in others not so good; it is more cautiously and correctly written, but, perhaps, not so richly furnished with matter as it might have been. Had he been composing a novel, he would have been under none of these fears: his imagination might then have taken its course, without a bridle, and the world would have followed as fast as he could wish.

The first edition in quarto was published in the year 1776, when the author was vice-chancellor; and it happened, soon after its publication that I was at Paris. There was then a Christian University in the place! and I had an opportunity of recommending it to some learned gentlemen who were members of it, and understood the English language well. I took the liberty to tell them, our church had lately been enriched by a Commentary on the Psalms; the best in our opinion that had ever appeared; and such as St. Austin would have perused with delight if he had lived to see it. At my return the author was so obliging as to furnish me with a copy to send over to them as a present; and I was highly gratified by the approbation with which it was

received. With those who could read English, it was so much in request, that I was told the book was never out of hand; and I apprehend more copies were sent for. Every intelligent Christian, who once knows the value of it, will keep it to the end of his life, as the companion of his retirement: and I can scarcely wish a greater blessing to the age, than that it may daily be better known and more approved.

(*To be continued.*)

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*The true and Apostolical Mode of imparting Religious Knowledge, and of propagating the Gospel, exemplified in an Eulogium on the Society (in England) for Promoting Christian Knowledge.*

[The author of the following extract, the Rev. Christopher Wordsworth, D. D. Dean of Bocking, is but little known in this country, except through the medium of the Christian Observer, in which he is censured on account of his opposition to the British and Foreign Bible Society. We trust our readers, however, will not be deterred by this circumstance from a candid perusal of the following extract from a Sermon preached by him before a Committee of the Society for Promoting Christian Knowledge. The superior claims of this Society above those of more modern origin, are set forth in this eloquent address, with great simplicity, clearness, force, and candour. The true and apostolical mode of imparting religious knowledge, and of propagating the Gospel, finds in this writer a powerful advocate.]

WHEREFORE, brethren, if your desire be to do good, and to communicate; if ye seek the edifying of the Church; if it be your care, as ye have opportunity to do good unto all men, especially unto them who are of the household of faith—then we say, Come hither. Bring your gifts to this treasury of the Lord. Lay your offerings upon this altar. Promote, with your best efforts, that special object for which we are met together this day. I fear no contradiction when

I affirm, that let the pretensions and claims of other institutions be what they may, to you there is none which can enter into any comparison with that now before us: to all, I mean, who are true patriots, wise citizens of the world, and conscientious members and lovers of the Church of England. "I speak as to wise men, judge ye what I say."

1. This Society, discerning the importance of a solid foundation, begins wisely with man in his infancy. To promote the erection and good government of schools for the children of the lower orders of the people, has ever been an object of its most anxious regard and concern. And in this one department only, the benefits derived to every corner of our land, and indeed to the Christian world at large, from the aid, the influence, and the example of this institution, are inestimable.

Yes: it is now generally acknowledged amongst us, that while the welfare of states most depends on a contented, industrious, and virtuous peasantry, this condition of things is best secured, their own happiness, and that of their families, is best promoted, by inuring children to the yoke of discipline, and by imparting to them the blessings of a Christian education, and training them to habits of useful industry? Do all now understand, that it is the baneful and foolish delusion of a shallow, pretended philosophy, which would withhold instruction from the young, under the plea of keeping their minds unbiassed, and free from I know not what prejudices? Do all agree, that the poor man, not less than the rich, is to understand, that he was born for nobler purposes than to pass a few short years here, drudging and toiling among the clods of his kindred earth; that he too has within him a divine particle of God's holy and immortal spirit; that he has a Father and Master in the heavens; that, therefore, his mind likewise must be raised, ever and anon, to high and heavenly things; that he too is to have an eye open to see, and an ear to hear; that his feet must be shod with the preparation of

the Gospel of peace; that he must take the helmet of salvation, and the sword of the spirit, which is the word of God; fighting under the banner of the Author and Captain of his salvation, and remembering that the aim and end of all his earthly pilgrimage is this, that he too should one day spurn this lower world, and leave it behind him, passing through the everlasting doors of heaven, and welcomed there, all his toils being now over, by the joyful acclamations of the angels that stand before the presence of God, and by the glorious Church triumphant, and by the heart-piercing words of Jesus, his Master and King, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Are these things, I say, in good degree, acknowledged and felt, and acted upon by all; then, let it not be forgotten, that very much of this wisdom has been derived from the labours of this Society. It led the way, when these duties were comparatively little understood. Its members have ever been in the first ranks to contend for and to establish these great truths; and its charitable labours have every where confirmed the voice of reason, by the sure test of experience. And therefore let it be *your* care, that it may go on as heretofore, rather with continually increasing ability and zeal, testifying throughout our land a dutiful obedience to the merciful charge of our Lord to his Apostle, "Feed my lambs;" and accomplishing, to the best of its ability, the word of prophecy spoken of the day of the Messiah, "to the poor the Gospel is preached."

2. Therefore, again, as the next great step to this blessed consummation, *has* God given from heaven his holy Scriptures, for our instruction and consolation: his law to be a lamp unto our feet, and a light unto our paths; the word of his Gospel, to make us wise unto salvation? Has he spread a table for us in the wilderness, and prepared manna, angel's food, to be our refreshment in this earthly sojourn? Has he opened a fountain of living waters, sweeter than honey to the throat? Is it his will

that all should be built up in his holy faith, should walk in the paths of his commandments, and so, in the end, attain everlasting life? Then, here likewise, let not this our Institution be deprived of its due tribute of praise.

More than one hundred years has the Society for promoting Christian Knowledge faithfully laboured in this vineyard, co-operating with the divine purposes of mercy. It saw many hungry for the bread of life, their soul meanwhile fainting within them, by reason of their adversity, and it compassionated their destitute condition. Therefore, it called aloud to all who feel for the sorrows of humanity, and who feel a concern for the welfare of Christ's Church, to bring in their aid, to remedy the most pitiable of all necessities, a dearth of the word of God. This call it has ever since continued to prefer; and, thanks be to the Almighty Giver of all good, not without distinguished success.

Here then you see a second leading branch of this Society's Christian and beneficent designs. It stands forth, with the book of the holy Scripture in its hand, testifying that these are the words whereby we must be saved. Its desire is, that all should know the Lord, from the least unto the greatest, and hear his voice, and meditate thereon day and night: and while it seeks that all from their tender years should know letters, it never ceases likewise to testify aloud, that all learning is vain, the foundation of which is not laid upon that volume, which alone is able to make men wise unto salvation.

Therefore, in pursuit of these charitable purposes, it enters the cottager's abode, there to reposit this precious boon. And here, it says to the weary labourer, is the sweetest solace of all thy toils, and the surest guide to contentment on earth, and to all that share of happiness to thee and thine, which is ever allotted to man here below. Learn, therefore, in these leaves to commune with thine own heart, to sit meekly at the feet of thy Saviour, listening to his voice;

and obey the injunction of God, by his servant Moses, to the people Israel, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."\* By the friendly aid of this Institution, the seaman likewise, as he ploughs the trackless deep, is invited to fix his eye on the load-star of Christian hope, to gather fresh strength to encounter the storms and billows of life's tempestuous sea, to steer his course by the unerring compass of God's word, and so to reach in the end that haven of everlasting peace, where his soul would be: and the soldier it inspires with strength unknown before, while he is armed with the sword of the spirit, which is the word of God; and marches under the shelter of that shield of faith, whereby he is able to quench all the fiery darts of the wicked one. To the prisoner it seeks to point out the way, how, though his body be in chains, yet his immortal spirit shall be no longer bound for ever, but shall receive the fulfilment of that gracious promise of God's word, "If the Son make you free, ye shall be free indeed:" and to the sick man's bed it brings the glad tidings of that physician, who shall pour wine and oil into the wounds of his afflicted spirit; and by whose might and grace, even while the outward man is perishing, the inward man shall be renewed day by day.

3. But further: what is it, in the estimate of the wise Christian, that stands next in importance to the word of God? It is, surely, his worship. Is it fit that men should lift up holy hands to God in supplication? Is it his desire, that they should pray with the heart, and pray with the understanding also? Yea, is it a joyful and pleasant thing to be thankful? And does the Lord himself call us to go into his gates with thanksgiving, and into his courts with praise? Here

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\* Deut. vi. 6.



also our Institution stands forth in ready obedience and dutiful co-operation with the will of heaven. Persuaded that the service of the Church of England is a most reasonable service; knowing that the book of Common Prayer, next to the holy Scriptures, has been blest far beyond all other books, to the preservation amongst us of a true faith, a pure spirit of devotion, and a holy life: therefore, it seeks to diffuse this sacred volume, with a like liberality, into all hands; that so, as much as may be, an evangelical worship may be added to a sound faith; and the voices of men may ascend with one consent, and in joyful concord of harmony and love, before the throne of grace. And accordingly it seeks, that this book may not only be possessed in hand, but in heart; that it may be duly understood and valued; that it may be the Christian's companion, from his earliest years, through all the stages of his earthly sojourn; that its words of supplication and blessing may descend upon his head, from the time when he receives the first effusions of God's redeeming grace in the baptismal waters, even to that solemn hour, when he shall be returned, not without a benediction, to that dust from whence he was taken; not, I say, without a benediction, and in sure and certain hope of the resurrection to eternal life.

4. Yet again. Does our life present many special relations, and give occasion, from time to time, to peculiar situations, which need, in more than common degree, a friendly voice, to soothe, console, admonish, exhort, or rebuke,—here too this our Society comes in with many most effectual supplies.

Beginning, as I have shown, with the volume of the holy Scriptures—making the Bible the foundation stone, and adding in the next place of esteem the book of Common Prayer, together with books of Psalms and Hymns, and of Private and Family Devotion, and books of Catechising and Christian Instruction, it has provided besides a large store of short Discourses

on all the main branches of Christian Faith and Practice. It has provided books of warning, guidance, or consolation for the old and the young, the sick and those restored to health; for those that are weary and heavy laden under the load of sin, and the cares and sorrows of life; for those that have wandered and gone astray from the paths of truth and holiness into vice and error; for the penitent and the pious, the rich and poor, the master and servant, and for all the other relations and conditions of our common humanity!—Now, the urgent and peculiar importance of this division of our labours, in the present age, they best can tell, who are adequately informed of the solicitations to which youth are exposed on all hands, from the unholy and pestilential effusions of infidelity, profaneness, sedition, fanaticism, and impurity; and who have considered duly how pressing the obligation is that proper materials for the exercise of their talent should be provided for the greatly increasing numbers of those who are able to read, lest, perchance, we shall only have enlarged, by education, their mischievous capacities, and that which was intended for their good, shall become unto them an unhappy occasion of falling: precautions which are the more necessary, because of late years a new description of schools has begun to arise up in our land, in which most lamentably, only a very subordinate regard is paid systematically to religious education.

Go on therefore, I beseech you, on this account also, to lend your aid to the effectual prosecution of these benevolent undertakings.

5. But, neither is this all. The Christian spirit, is, as we have said, diffusive like the sun: and, therefore, the benefits which our Society disseminates here, it is alike desirous to impart to other regions. In those especially where the British name bears sway, it seeks to maintain unimpaired, and to extend wider and wider, the authority and power of the Gospel; that to them upon whom the Sun of Righteousness has never

yet shone, but who sit in darkness and the shadow of death, the light of everlasting truth may arise.

Time has been, when the Church of England, more beloved and valued, because better understood by her own sons, was regarded with corresponding attachment in foreign lands. She was revered as the great bulwark upon earth of a true faith, and a primitive discipline; as the protector, patron, and glory of all the Protestant Churches. Time was, that the most gratifying expectations arose that her sister churches on the Continent might be united, through her influence, in one compact band of Christian communion, receive from her the same common confession of Christian faith, and adopt her ritual as the common model for their Christian worship; whereby, it was presumed, not without good reason, that the genuine principles of the primitive ages, and of the Reformation, and with them the influence of Christianity on the lives of men, would be widely propagated, and largely confirmed throughout the world.

Another and very different set of principles, I need hardly say, is now extensively prevailing amongst us; how injuriously to the interests of peace, and piety, and true religion, time will reveal.

Still, the Society for promoting Christian Knowledge, retaining its fidelity, while it dictates to none, and interferes in no sort with the internal concerns of other governments, and other professions of religion, seeks, in the British possessions, to sustain and propagate the Christian faith, according to that form to which it is bound by every tie, the profession of the Church of England. With this view, the support of Missions in distant lands is another principal branch of our designs. And while its sister Institution, the Incorporated Society for propagating the Gospel in Foreign Parts, has, on the same principles, disseminated the Christian religion with distinguished success in the western hemisphere, our Society has directed its regard especially towards the east, and has, now for a great

number of years, maintained a very important mission in British India; whereby, at the same time that the saving word of God has been made known to idolatrous and pagan nations, the blessings of the Gospel have been extended to great numbers of Europeans, our own friends and relatives, placed there in circumstances of peculiar danger, and needing, therefore, in some sort, in more especial degrees than other men, the help and consolations of religion. Consider with yourselves, how great the peril must be of those who are sent forth, most of them in very unripe and tender years, far from home, far from the reach of the counsel, guidance, and example of parents and friends, into a licentious and unhealthy region. Consider the temptations and hazards which there surround them: and O! how unhappy must their condition be, if they be forsaken at length by their heavenly Father and Friend; if they drive *him* also away from them, by evil courses, and make shipwreck of faith and a good conscience. Further, therefore, with your help, and pray for the prosperity of that Society, which, according to its means, endeavours to impart to these wanderers from their native shores, the untold blessings, far more precious than all the gold of Arabia, of the worship, the faith, and the piety of their fathers. Neither let it be imputed to us for blame, if, desirous that what God has joined together, man should not put asunder, we therefore send forth not the Bible only, but the Missionary also; not the Missionary alone, but the Missionary with the Bible in his hand, and, where occasion permits, with the Book of Common Prayer also, and with such other Treatises, as the piety of holy men has provided for the incident necessities of afflicted humanity. And, let us be pardoned also, if, knowing well that one of the greatest impediments to the successful propagation of our religion has ever been the divisions and disunion of Christians amongst themselves, we look with less complacency than others upon the indiscriminate admission and encour-



ragement of sects and principles the most discordant, and choose rather to be directed by the voice of the Apostle, who commands us to mark them who cause divisions and offences contrary to the doctrine which we have received, exhorting us all to speak the same thing, to be of one mind, and to seek the edifying of the body of Christ in love.

You now have before you a statement of the principal general designs of this our Society: and you will have some notion of the extent and value of its proceedings, when I inform you that the number of Bibles dispensed by it, during the last year only, amounted to twenty-two thousand; of New Testaments and Psalters, to upwards of fifty thousand; of Common Prayer Books, to nearly the same number; and of other books and tracts to nearly half a million.

The special purpose of the meeting of this day, and of the other proceedings of which this day's meeting is a part, is that a knowledge of these undertakings may be brought to your own doors; and that, with this knowledge, a participation in them may be extended as widely as possible amongst us; that so we may all lend our aid, in our place and measure, to bring on that glorious day, when the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.\*

And now, I think, you will see, that this Society does indeed deserve your esteem, gratitude, affectionate regard, and support, to the very highest degree, and far beyond what any other Institution hitherto extant, can do.

We seek to propagate true religion by schools and missions. We distribute the Holy Scriptures. We distribute the Book of Common Prayer. We distribute a multitude more of other books, the sole object of which is to maintain truth and godliness in all descriptions of men, and to uphold, unimpaired, the pure, apostolical, reformed faith and worship of our fathers. Now, which of these things shall be our reproach? Which shall

be pleaded against us? Which shall divert from us the streams of patronage, or curtail the tribute of our praise and estimation? Shall any? God forbid! With whomsoever these may be arguments against us, they cannot be so with *you*: but, if ye value truth, if ye value piety, if ye value charity and the holy religion of your fathers, and your own choicest blessings; and if ye desire to hand them down, unimpaired, to your children, ye will go on as ye have begun: ye will not be seduced from your steadfastness; your patronage in these matters will be with the Society for promoting Christian Knowledge; ye will show by the *extent* of your bounty, that you care anxiously for the welfare of piety and godliness upon earth; and by the *channel* in which you choose that this bounty should flow, ye will show that ye judge from the heart, that these inestimable blessings are best attained in connexion with a faithful, filial regard to the honour, the special interests, and the prosperity of the Church of England.

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*The present Times, in a Religious point of view.—An Extract.*

To many, I believe, the *present times* appear to be more than ordinarily "zealous of spiritual gifts:" and we occasionally hear expressions uttered of self-congratulation and wonder on this subject, which it is not easy altogether to approve of. Our spiritual day is represented as one of surprising brightness, and of special effusions of the Holy Ghost. It is affirmed, that it may bear a comparison in respect of zeal, and the favour of heaven, and the progress of divine truth, and the extension of charity, with the most distinguished of the past ages of the Church. May it be so! May God of his infinite mercy grant that his grace and goodness shall abound towards us more and more continually; and that the folly and perverseness of man may interpose less and less to thwart the divine purposes of loving kindness and bounty to the children of men!

But then, to secure these good

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\* Rev. xi. 15.



ends, it must never be forgotten, that we carry all this treasure in earthen vessels. The apostolic age itself comes in to admonish us, that spiritual gifts, the least questionable, may be abused to very ungodly consequences; that, therefore, it may well become us to examine ourselves; to prove our own selves; not to be high-minded, but to fear; not to believe every spirit, but to try the spirits whether they be of God.

And truly, if the times in which we live, be distinguished by those extraordinary effusions of the divine grace, and more than common gifts of the Divine Providence, which some believe, O that there were not still more, the most afflicting reasons to fear, that in too many respects, the celestial bounty is marred amongst us, on all hands, by earthly intermixtures of zeal not according to knowledge, of ostentation, and vain-glory, of faction, and insubordination, of a pragmatistical self-importance, and a craving after human praise; insomuch that, upon the whole, the religious principle, so far from being purified, elevated, and confirmed, is, it is to be greatly feared, in a rapid course of becoming lamentably debased, and deteriorated, by continual large accessions, from the most carnal and secular sources.

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*The impropriety of rambling after various Preachers, and forsaking our stated places of worship.—An Extract.*

UNLESS men, therefore, can show, that these self-commissioned teachers have found out a new way of salvation, or that there is any difficulty in the old one; unless they can show, that their extemporaneous effusions are preferable to the sober and sublime words of our liturgy; unless they can show, that the inventions of man are better than the express appointment of God; till they can do all this, I would advise them to adhere to the worship of their fathers, and to follow those lawful guides and pastors, who are appointed, both by divine and human authority, to minister to them in holy things. And let them not doubt, but

that the means of salvation may be had at home as well as by deserting their families and occupations to ramble abroad, and that God will be found of them, who diligently seek him, as well in a church as in fields or tabernacles; for he is not far from every one of us.

And whilst I condemn those who thus ramble from field to field, or from tabernacle to tabernacle for instruction, I will not, I cannot approve their practice, who spend their Sundays in rambling from church to church. I mean not to give offence to any man who does this; but let the censure fall where it will, I must say, that it is an indecent, it is an unjustifiable custom, which ought to give offence to every sober mind: For, let me ask any serious and thinking person, Is it decent to spend the Lord's Day, which God commands to be kept holy, in this rambling and unsettled way? Is it decent either wholly to neglect the prayers of the church, or to come in when they are half finished? Is it decent to take off the devotions of a congregation by a noisy entrance or an impudent stare? And is it not much more indecent than all these, to turn their backs upon God's worship, which they too often do, if they happen not to like the voice of the minister or the appearance of the congregation; if the one has not the powers of eloquence to soothe their ears, or the other affords not the charms of beauty to captivate their eyes?

I know, farther, such men will tell me, that they go to hear the best preachers; that is, for they mean by it, the most pleasing speakers; for it is the sound, much oftener than the sense, which constitutes their idea of a best preacher. But what an indecent and childish plea is this! Is the church then become a play-house, where men are to seek for pleasure in hearing? Are the ministers of God become actors? Were they ordained to entertain you? Are our discourses to be weighed in the nice scales of criticism, or tried by the rules of oratory? Must we join with the popular phrenzy for politics, or rant for liberty, before we can be heard? Must we adopt the language of fiction, and bor-

row the gestures of the theatre? Must we paint to your imaginations enamelled meads and purling streams, gentle zephyrs and Elysian fields? Must we scatter from the pulpit the flowers of poetry, or weave the silken tale of romance, before ye will deign to listen to us? If some have done this to draw after them the admiration of gaping ignorance, sorry I am to say it, that they little understand either the nature of their own office, or the dignity of the religion they profess to teach, which stands not in need of borrowed ornaments or theatric rant. What! has truth then no weight? Have the tidings of salvation no influence? Has the word of God no power? Has heaven no charms? Has hell no terrors, unless we add to them poetic fiction or theatric gesture?

For shame, O Christians, think more nobly! spend not your sabbaths in pursuit of soft speeches or new-fangled instructors. Reflect for a moment for what different purposes we stand here, and for what different ends this place and day were intended. Judge, if not more favourably for us, at least more wisely for yourselves. It is indeed happy, where sound conspires with sense, and the powers of eloquence adorn the truths of the Gospel: But, after all, is a well turned period, or a mellifluous voice able to save you? Can they add to the certainty of God's word, or increase the riches of your Redeemer's kindness? Can they prevail upon God to remit his vengeance to the unrepenting sinner, or to hear the prayer of an impure suppliant? Can they secure heaven to you without faith, or happiness without works? No; if heaven and happiness be gained, they must be gained by other means than listening to soft speeches and pleasing instructions. It is not the voice of angles, nor the tongue of seraphs, that can save you: they may instruct and advise you: but you must save yourselves. And can nothing but the voice of the charmer instruct and advise you? May not a man be an useful and sufficient, though not a pleasing instructor? Was St. Paul wanting in knowledge, because he was rude in his speech? Is not truth, truth,

from whatever mouth it comes? Is not God able to bless his word in the hands of the meanest of his servants, and out of the mouth of babes in utterance to ordain strength? Why then should men desert their proper and lawful teachers in the church, even though they are less pleasing ones? They may gain heaven under their instructions; and would they have more?

But this is not all: consider farther what a discouragement you throw upon the ministry by leaving your own churches. For to what purpose do we labour to feed our flocks, if they will not attend to us? How shall we heal the diseased, if they fly from us? How shall we address ourselves to the particular circumstances and capacities of our congregations, if they are composed of a motley throng, whom chance or curiosity has brought together? It is a part of that solemn charge, which is given to every one of us at our admission into the ministry, "that we should never cease to apply our care and diligence, till we have brought all those who are or shall be committed to our charge, to that agreement in the faith and of the knowledge of God, and to that ripeness of age in Christ, that there be no room left among them, either for error in religion or viciousness in life." But where, my brethren, shall we apply all this care and diligence in rooting out error and subduing vice, if you, who are committed to our charge, withdraw yourselves from us?

Again: Do not our parish churches in general come recommended to most of us by some circumstances, which no other places can have? Can we, for instance, forbear reflecting when we enter them, that we are now going into that house, which, after some few short months or years, is to be our last and long home? Will it not stop the levity of the gay to reflect, that they are now standing over those gloomy chambers of mortality, from which nor youth nor strength can secure them for one moment? Will it not damp the vanity of beauty and check the giddiness of youth to consider, that not all the bloom of nature, nor all the flattery of admira-



tion, nor all the ardent vows of enraptured lovers can exempt them from the common stroke of fate, and that they may, within the revolution of a few days, enter these very doors a pale and loathsome spectacle of mortality? Is it not again a striking thought, that in this very place our ancestors worshipped the God of their fathers before us? Ask your hearts seriously, Is it nothing to reflect, that, in this very place, perhaps an aged father, or tender mother, offered up their last prayer to heaven for me and all their posterity? Is it nothing to reflect, that I now tread upon the ashes of a beloved husband, wife, or favourite child? Will their tombs teach me no useful lessons? Will their mouldering remains inspire no serious thoughts? Will their example add no weight to the observations of the preacher, or my own reflections upon the vanity of life? Will their memory add no fervour to our devotions, or earnestness to our repentance? If we think them in Abraham's bosom, safe from all the cares and toils of this mortal life, can our affections sleep, or our prayers be languid, when we reflect, that it is on them we are to wing our way to that heaven, to which we piously hope they are gone before us? And if we think them in a state of misery, will that awaken no alarming thoughts? Will it be no terror to the guilty to think, that he is kneeling over the grave of a debauched companion, who is now soliciting a drop of water in hell to cool his tongue? Will he not naturally be led to consider, how small a space divides the living from the dead? Will he not naturally say, "His doom is irrevocably fixed, and mine cannot be far off: what he is now, may not I be to-morrow? Can I then slumber on in my sins? Is it not time for me to awake, and to cry out, Men and brethren, what shall I do to be saved?"

These are reflections which must arise in every feeling breast: they cannot indeed affect all equally, but they must affect all in some degree; and, I should think, should induce every man, (where there is not some very strong reason to the contrary) to

prefer the worship of his church to that of barns and tabernacles.

I might add, that our parish churches commonly are endeared to us, as being the burying places of our families and friends. I know, indeed, the philosopher will tell me, that this is all weakness, and that it matters not where our bodies are laid. It may be so: it may be weakness, but it is a weakness which wiser men than he have not been ashamed to countenance. "When I die," said one of the old prophets, to express his regard for one of his brethren, "bury me beside him, let my bones lie by his bones." And we constantly find it said in the Old Testament, "he slept with his fathers," "he was buried with his fathers," "he went down to the grave of his fathers." Such too the constant voice of heathen antiquity. *Hic sacra, hic genus, hic majorum multa vestigia;—studiosaque eorum etiam sepulchra contem- plor*, were strong recommendations to the great master of Roman eloquence. And one of the best judges of human nature of our own country, very truly, though in the language of fiction, represents it as one of the greatest misfortunes of an unhappy old man, that he should not die and rest where his father before him had done:

"You have undone," says he, "a man of fourscore years and three,  
That thought to fill his grave in quiet;  
yea,  
To die upon the bed my father dy'd,  
To lie close by his honest bones."

Winter's Tale, Act 4. Sc. 8.

And surely we must own, that there is something congenial to human nature, something agreeable to the tender feelings of affection, that those, "who in their lives have been lovely, in their deaths should not be divided."

Carr.

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

It must surely come within the legitimate objects of the Christian Journal, to contribute, in any way, to the removal or mitigation of human misery. I have lately perused a "Report of the" late "Physician of the New-York Lunatic Asylum," Dr. WILLIAM HANDY, "addressed to a



Committee of its Governors, and published at their request." It contains some judicious remarks on the moral treatment of a class of fellow beings, claiming the warmest feelings of Christian pity and benevolence. I take the liberty to transmit the following extracts for publication, if you think proper, in the Journal. K.

THE means of safe keeping by bars and bolts, and cords and chains, are abundant, and easily obtained; but it should be the supreme object of those who have assumed the responsibility of governing the insane, to restore to their reason, and to society, the greatest possible number of these afflicted beings: and we have no hesitation in believing, that this will be the most certainly accomplished by strict attention to a moral regimen. The greatest improvements in the treatment of madness have been of this nature; and the most approved physical agents of modern times were familiar to our remotest ancestors. With such views, the recovery of the deranged is not to be forgotten in the mazes of abstract research, nor in those wild speculations on the nature of the reasoning faculty, under the influence of which it is often difficult to determine, where the greatest degree of mental alienation exists, whether in the patient, or in him who has the care of him.

The period is not remote, when a variety of circumstances conspired to render the very name of a mad-house a subject of terror and dismay. The prevailing opinion of the friends of its unhappy tenants was, that they were placed within its walls, not as in a situation where they might, by lenity and kind treatment, be restored to the blessings of health and reason, but as in a place of safe keeping, disabled from injuring themselves and others; where, from the supposed nature of their disorder, they neither deserved, nor would receive the compassion of their keepers, and where they would inevitably languish and die. Thanks to the wisdom and humanity of the times in which we live, lunatic asylums have not only excited the attention of the benevolent every where, but have also been a subject of legis-

lative investigation in one of most enlightened countries of Europe. It was on inquiry discovered in England, that the contributions which had been made with a liberal hand towards their support, both in town and country, were shamefully misapplied, and lavished on those who, by neglect and cruelty, had merited and received the severest reprehensions of an abused public. Under their former structure, every thing that met the view of the exiled sufferer, about to enter them, was suited to convey the idea of confinement and restraint, and that he was to be immured in, and subject to the hardships of a prison; an impression of lasting and pernicious tendency. He was, indeed, there shut up from the world, separated from his friends, and covered from the light of day; and, amidst the aggravated horrors of a dungeon, the chains which rivetted his gastly figure to the ground, bound also in everlasting night the distinguishing attribute of his being. In such a situation, without an effort to revive the suspended energies of his mind, with nothing to awaken him to a sense of his human nature, without a ray of consolation, of affection, or of sympathy to beam upon him, he remained a neglected, forgotten, and abandoned prisoner. Thus forlorn, the whole plan and system of his custody were of a nature to drive him to despair, and to the hopeless, the awful condition of irremediable madness. Asylums for the insane ought no longer to be viewed as places of personal security merely, but the temporary abode of a class of fellow beings, having the strongest claims to our sympathy and regard; furnished with the means of comfort, amusement, and employment, adapted to the circumstances of their condition, and the nature of their disease.

In the superior and general superintendence of such an institution, I would take the liberty to recommend, for the most obvious reasons, permanency of appointment, when justified by the qualifications of the elected. The appointed should be reasonable, humane, moral, and religious, possessing stability and dignity of character;

mild and gentle in their temper and deportment, but resolute in their purposes, and of great self-command; never attempting by ill directed efforts of superior strength, to subdue the unconscious violence of their charge; of just and sagacious observation, and endowed with clear and unclouded minds; so compassionate, and of such intelligence, as not only to take an interest in the unhappy lot of the objects of their trust, but to be able to assist them in the recovery of their reason. In their ordinary visits, they should approach the insane with an air of gentleness and kindness, expressive of concern for their unhappy condition, a deportment which will not fail to augment their respect and confidence, on occasions requiring a more stern and distant intercourse. They should watch, with discriminating and unwearied attention, those favourable moments of drawing them from their hallucinations, their fantasies, and wanderings, which frequently occur in the intermissions of many cases, both of madness and melancholy. The blunders of the ignorant and unskilful in the treatment of bodily disease, are generally of rapid effect, and may soon end in the death of their victim; but in the management of the insane, they are of slow, deep, and lasting consequence.

A convalescent should at all times be separated from the more insane. While permitted to see, in the countenances and conduct of those who surround him, multiplied examples of the deplorable state from which he is emerging, what can be more adapted to overthrow his feeble and yet tottering intellect?

The furious maniac, who from occasional, but remote acts of violence, may have required the most rigid restraint, ought at times to be released from his chain and his cell, to be led forth to the refreshing influence of an untainted air, and the liberty of such exercise, as may promote so free and equal a circulation, as shall counteract that morbid structure and disorganization, whatever their nature, which confirm and prolong his disease, and finally render it incurable. When

released, it is advised that he should not associate with the deranged, but continue under the eye of an attendant, both capable and willing to improve every advantage of his meliorated condition. It is only by thus extending the freedom of the violent, that we can ascertain the changes their malady may have undergone. Neglect in performing so imperious a duty, is a negative act of unpardonable cruelty, which, there are strong reasons to believe, has often doomed to immeasurable suffering, many a wretched inmate of a lunatic asylum. What must be the feelings of that being, who, month after month, and year after year, fettered with chains, and shut up in darkness, yet possessing the powers of intellect, is incapable of rousing the sympathy of his keepers, and can contemplate in the grave only, the termination of his suffering? With what an aggravated sense of horror must we view his forsaken condition, if at the same time, he is cut off from the cheering light and consolations of the Gospel, the blessed refuge of the afflicted? It is stated, that at the House of Correction at Kendal, in England, a maniac, who had lucid intervals of nine or ten months duration, was confined in a solitary cell for ten whole years, without occupation, and without seeing a human being but those who brought him food.

In the arrangements of the new asylum, it is presumed that considerable advantage would be derived from an exclusive appropriation of two large apartments for the sick of the two sexes, having allowed to each an attendant, who should remain with them during the night as well as the day. With such a provision, the sufferer, in whose mind the light of reason had been long extinguished, might, during that gleam of intellect, which frequently attends the closing scene of life, be made to know that he is a human being, meriting and receiving the compassion and kind offices of his fellows. Without such accommodation, many do, and must unavoidably die unseen.

The expediency, propriety, and utility of public worship, cannot be too strongly inculcated, under proper



regulations and restrictions, in every building appropriated to the reception of persons labouring under mental disease.

With respect to the amusements and various occupations of the deranged, as a means of arresting their wanderings, and thereby contributing to their recovery, many useful remarks may be found in some of the publications on insanity. I would recommend, that in all their recreations, whether of labour, of skill, or amusement, they should be separated from each other, and classed, as far as circumstances will admit, with the sane, engaged in similar amusements and pursuits. It has been found that such employments and recreations as require the most bodily exertion, have been the most beneficial.

#### *Protestant Episcopal Tract Society.*

Pursuant to public notice, the "Protestant Episcopal Tract Society" held its annual meeting in Trinity Church, on Tuesday evening, Feb. 9, 1819.

The annual Report of the Board of Trustees, prepared by Mr. DUFFIE, was read by Mr. SMITH; whereupon, on motion, *Resolved* unanimously, that the Report be accepted.

*Resolved*, that the publishers of the Christian Journal be requested to insert the Report just read in the next number of that work.

*Resolved*, that the Board of Trustees be requested to have 500 copies of the Report printed in a cheap form, for the use of the members of the Society.

The Society then proceeded to the election of a Board of Trustees for the ensuing year; when the following gentlemen were elected, viz.

Right Rev. John H. Hobart, *ex officio* President.

Rev. Benjamin T. Onderdonk, 1st Vice-President.

John Watts, M. D. 2d Vice-President.

Rev. William Creighton, 3d Vice-President.

Cornelius R. Duffie, Treasurer.

William E. Dunscomb, Corresponding Secretary.

Edward W. Willkings, *Recording Secretary*.

Thomas N. Stanford, *Agent*.

*Trustees*—John J. Lambert, D. Murray Hoffman, Luther Bradish, William Onderdonk, jun. William H. Harison, Floyd Smith, J. Smyth Rogers, David Austin, Charles Nichols, Lloyd S. Daubeney, William Tripler, Benjamin Haight, Cornelius S. Bartow, Anthony Bleecker, Cornelius Oakley, William S. Popham, Isaa C. Jones, Henry Floyd Jones.

#### REPORT.

THE ninth anniversary of our Institution finds us assembled to review our past efforts for the diffusion of moral and religious truth, to celebrate the goodness to which we are indebted for their success, and to provide such means as will most effectually contribute to our further usefulness.

In so good a cause it is well to strengthen each others hands, and mutually to excite our hearts, by renewing those considerations of duty and benevolence which first prompted this union of our exertions. We will find the necessity of this charity not diminished, nor its value impaired by the occurrences of the few years which have marked our association. On the contrary, new sources of encouragement are constantly developed, and the events of every succeeding year illustrate more fully that an important period has arrived, in which we are bound by new and increasing obligations to be forward in every work of Christian love.

The time has passed by, when it was thought prudent to withhold from the mass of the community the sources of religious knowledge, and to restrict to a few those tidings of peace and good-will, which were intended for the whole human race. With this reign of pernicious error, has also fled away that of indifference and indolence. The Christian world is no longer insensible of its privileges, nor unjust to its obligations, and now, though late, is emulously engaged in conveying to all classes of men the blessings of knowledge and religion.

The distribution of Tracts, the ob-



ject of our Institution, may be productive of a powerful influence in promoting these great objects, and if we consider how many there are thoughtless and ignorant, who may, by our aid, be informed of their duty, and guided into the ways of obedience and safety, we shall perceive ample scope for our most industrious benevolence. In this work, we set out few and feeble, and throughout this extensive diocese, we continue, to this day, to form the only Society in our Church with these particular objects in view. The field before us is, therefore, as ample as it is inviting; and every one who is desirous to show his grateful sense of the lights of Christian knowledge which he enjoys, and every one who is ambitious of promoting the spiritual welfare of his race, may here prove his sincerity by faithful co-operation.

We are happy to concede, that, though alone in this particular path of religious duty, we are not without rivals to excite our exertions. We have competitors in the race of charity and usefulness, and they so ardent, so adventurous, so successful, that it becomes us to arouse to the inquiry, whether we have not permitted them to exceed us in exertion and zeal.

The sacred volume of Inspiration, the source of all spiritual light, and the inestimable book of Common Prayer, which reflects so faithfully its rays, these have been placed into every hand which has been extended to receive them: while, at the same time, the hearts of those who carry glad tidings have been sustained, and their hands firmly and nobly upheld by societies more recent than ourselves. The patronage they have received was due to the magnitude of their objects, and the strength of their exertions. Let us rejoice in their success, and emulate their earnest efforts, remembering that our motives are the same with theirs, and that the means we employ, though perhaps less imposing, are yet directed to the same common object.

It is believed that the great body of men, even with the Bible in their hands, do not inquire into the truths of

religion from an innate and settled conviction of their importance. If there be such a conviction, the influence of pleasure, and the cares of worldly pursuits, most frequently suppress all rational consideration, or defer it to the uncertain moment of future convenience. Some accidental appeal, some unlooked for suggestion, excites inquiry and reflection, and these can by no other means be so well conveyed as by a compendious Tract. Unobtrusive and silent, it is a confidential monitor, whose faithful counsel is received without prejudice, and without impatience. Taken up in an idle moment, its perusal may awaken the first faint desire of instruction and amendment, may strike upon the mind the first impression of serious thought, and, before it is laid aside, a favourable bias may be given to a character vacillating between virtue and vice, or haply inclined, by previous habits, to the latter. This being the object of our exertions, are we not justified in indulging the belief, that among the many thousands of Tracts we have distributed, some have been productive of their desired effect? That by our instrumentality many have been induced to search the sacred Scriptures, and by their diligent use, "have embraced, and will ever hold fast the blessed hope of everlasting life." If any considerations can cheer and animate us, they are these. The performance of this duty is rich in its consolations, and permanent in its rewards: and from the eminence of such virtuous purposes, we may look down upon all the schemes which terminate in mere worldly results—for charity never faileth.

It would have given the Board great pleasure to report any new operations during the past year, but the depressed state of our disposable fund, and the claim upon it which has been but recently discharged, are facts well known to the members of this Society, which rendered it unjustifiable to issue any new Tracts. We have, however, distributed of our former stock, 9506 Tracts; of which about 6000 have been given to the Clergy

for distribution in various parts of the country, and the remainder have been divided amongst Sunday Schools and other Charitable Institutions, Military Establishments, and Sailors going to sea. Above 10,000 still remain on hand, which may be had gratuitously, or at the fixed rates of the Society, by applying to the Agent, at No. 160 Pearl-street.

We report, with grateful feelings, that an eloquent and forcible appeal made in our behalf by the Rev. Mr. Brownell, at St. John's Chapel, on the evening of Sunday, the 13th of December, was answered by a liberal addition to our funds. The debt of the Society to Messrs. T. & J. Swords, which had been long standing, has been satisfied, and it is due to those gentlemen to acknowledge, that notwithstanding the delay of payment, they declined receiving the interest to which they were fully entitled.

Since the state of the funds has put it in the power of the Board to recommence their operations, they have determined to evince to the friends of the Society, the sense they entertain of the importance of their obligations, and to make an adequate return for the patronage which has been received. Six thousand copies of Bishop Hobart's Catechism on Confirmation have been ordered to be printed, and will be shortly ready to distribute. The Committee of Selection is now engaged in revising our former Tracts, and has been requested also to report such new ones of the narrative form, as may be thought most worthy of publication. Our correspondence with similar Societies in other States, is likewise systematically progressing, and is expected to be productive of valuable results.

The accounts of the Treasurer show a balance of \$697 18 in the permanent, and \$173 41 in the disposable fund.

The amount of annual subscription being small, and a large part of it absorbed in its collection, the Board have resolved to propose to the Society, that it be raised to two dollars. They hope that the increased effect which will be given to the operations

of the Society, will be sufficient to outweigh any objections which might be alleged against this measure.

In conclusion, the Board fondly anticipate that the brightest days of this Society are about to commence, and that the best hopes of its members will soon be realized. They see great reason to proceed with confidence in this honourable task of preparing in the desert a highway for our God. The labours of this Society, though minute in their application, will be extensive in their results. Gently and imperceptibly, like the dews of Heaven, they will soften and improve the soil of men's wayward hearts, and through the blessing of him who giveth the increase, they will produce the fruit of an abundant harvest.

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*Johnstown Auxiliary Bible and Common Prayer Book Society.*

At a meeting held in St. John's Church, in the village of Johnstown, Montgomery county, on Monday, the 18th January, 1819, the Rev. ALEXIS P. PROAL was called to the Chair, and Mr. TOBIAS A. STOUTENBURGH, appointed Secretary. It was then resolved, that this meeting form itself into an Auxiliary Bible and Common Prayer Book Society, auxiliary to the Bible and Common Prayer Book Society of Albany and its vicinity, and adopt the following Constitution.

*Art. 1.* This Society shall be known by the name of the "*Johnstown Auxiliary Bible and Common Prayer Book Society*," auxiliary to the Bible and Common Prayer Book Society of Albany and its vicinity.

*Art. 2.* The objects of this Society shall be to distribute the Bible and Book of Common Prayer gratuitously, or otherwise, together or separately, as need may require.

*Art. 3.* Every person who shall pay into the treasury the sum of one dollar annually, shall be a member of this Society, and shall receive one Bible, and one Book of Common Prayer, or in proportion to the amount subscribed; Bibles at the rate of 62½ cents, and Common Prayer Books at



37½ cents, either or both, at the wish of the subscriber.

*Art. 4.* Females, or other persons disposed to aid the funds of this Society, shall receive the amount of their subscriptions in books, on the same terms as members.

*Art. 5.* The Rector or Minister of the parish, shall be *ex officio* President of this Society.

*Art. 6.* There shall be elected at each annual meeting, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and nine Managers.

*Art. 7.* The President, the Vice-President, the Secretary, and Treasurer, shall be *ex officio* Managers of this Society; and five of the Managers shall be a quorum sufficient to transact business.

*Art. 8.* It shall be the duty of the Managers to fill their own vacancies, to form their own by-laws, and to take such measures as they may judge best calculated to promote the objects of this Society.

*Art. 9.* There shall be a stated meeting of this Society on the second Tuesday in January of every year, when an annual Report of the Managers shall be laid before the Society; at which time the subscriptions shall fall due. Special meetings shall be called, as the Managers may direct, of which they shall give public notice.

*Art. 10.* No alterations shall be made to this Constitution, unless it be proposed in writing at a meeting of the Society regularly convened, and be acceded to at a subsequent meeting by a vote of two thirds of the members present.

At the adoption of the Constitution, the following gentlemen were elected a Board of Managers for the ensuing year.

Rev. Alexis Peter Proal, (*ex officio*) President.

Daniel Paris, Esq. Vice-President.

Tobias A. Stoutenburgh, Esq. Treasurer.

William I. Dodge, Esq. Corresponding Secretary.

John L. Lobdell, Recording Secretary.

Managers—Abraham Morell, Esq.

Aaron Haring, Esq. Nicholas Philpot, Elias Prindle, Charles Coan, Aaron Fritcher, William Yost, Joseph Cuyler, and James Lobdell.

To the Publishers of the Christian Journal.

GENTLEMEN,

I REJOICE to find, that notwithstanding the difficulties you have had to encounter in the course of your excellent Miscellany, you have resolved that the Church shall not yet be deprived of it. I should be ashamed to anticipate any objection, on the part of the subscribers, to the additional price. The least reflection must satisfy them, that your former terms could not possibly be continued, unless the regard for the Church which dictated them, were answered by the manifestation of like regard on the part of its patrons, by great punctuality in the remittance of their dues. This, I regret to find, has not been the case; and it would be unreasonable, indeed, to expect you to prolong an experiment which has completely failed, so much to your personal sacrifice.

The change of form of the Journal, I humbly conceive to be a very judicious one. The increase of the size of the numbers will, as you justly observe, admit of greater variety of matter in each.

There is one department of the work, which should, I think, of itself, secure the united exertions of Protestant Episcopalians for its continuance. I mean that of *ecclesiastical intelligence*. It may be rendered a depository of all facts and documents illustrating the history of the Church, and its situation in every part of the union. Her scattered members will thus preserve, as it were, a constant acquaintance with each other, will encourage each other in the common cause, and provoke each other to honourable and pious emulation. The Journal will thus produce incalculable benefit to the Church, and be a faithful register whence posterity may gain an accurate knowledge of her history.

Will you allow me, Gentlemen, to indulge the feelings dictated by a deep sense of the important and interesting character of this department of the Journal, by respectfully and earnestly soliciting, in its behalf, the attention of the secretaries of the several conventions, and Protestant Episcopal religious societies, of the Rev. the Clergy generally, and of all who may be able to make any communications connected with this valuable object?

Need I say any thing to my brother churchmen respecting our duty to encourage the Christian Journal? If we love the Church to which we belong, are attached to her evangelical doctrines, her divinely constituted ministry, her scriptural, holy, and edifying worship; if our hearts are warmed with charity, the characteristic of true religion—charity which prompts regard for the spiritual welfare of our fellow men, and an anxiety to have them partakers of our privileges and advantages; if we desire to promote God's honour, by diffusing pure and undefiled religion; if we have that love of the Redeemer which dictates a grateful *amen* to his fervent prayer for the unity of his Church; if we love the souls of men, and would contribute to the means of their escaping eternal misery, and attaining to eternal bliss;—I see not how we can be backward in encouraging—each in the sphere of his ability—a work so well calculated to further these objects, as the Christian Journal. We may all do this, by our own subscriptions, by exertions to get those of others, and by what is obviously of most essential importance—STRICTEST PUNCTUALITY IN PAYMENT. Those of us who can, without much inconvenience, should bestow our exertions as *agents*. Others, again, may consecrate their talents to the God who gave them, by contributing religious and moral essays, narrations, &c. Here a respectful appeal is particularly made to the Rev. Clergy. But it were delightful to anticipate an union with them, on the part of intelligent and pious *laymen*. The Church whence ours has sprung, and whose

spiritual character it should be her unceasing effort to maintain, has, in every age, exhibited the noble spectacle of laymen evincing their pious gratitude, for the invaluable benefits derived from education in her communion, by laying on her altar the fruits of genius, enriched with science, and sanctified by grace. May I be allowed to hope, that the pages of your Miscellany will frequently exhibit the imitation of so noble an example?

I cannot but trust, Messrs. Publishers, that the Christian Journal will convince you, that you have not vainly calculated upon the determination of the members of our Church, not to suffer the failure of the only periodical work devoted to her evangelical views of the religion of Jesus Christ.

With warmest wishes and prayers for your success, I remain, Gentlemen, very sincerely your's,

N. L. K.

New-York, Feb. 10, 1819.

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*Some Account of the Episcopal Church of Scotland.*

It should ever be remembered that the Church in the United States is indebted to her sister Church in Scotland for her first enjoyment of the evangelical ministry in all its orders; Dr. SEABURY, her first Bishop, having received consecration from the hands of the Bishops of the said Scottish Church. This fact is indecently represented in a late work, as his "having been invested, or imagined himself invested, with certain extraordinary powers, by the manual imposition of a few obscure and ignorant Priests in Scotland."\* It may be a satisfaction to our readers to hear the testimony which the great and good Bishop HORNE bore to the character of these Priests, and the Church in which they ministered.

"THE last considerable affair," says his biographer, Mr. Jones, of Nayland, "in which he concerned himself while Dean of Canterbury, was an application from the Bishops of the Episcopal Church of Scotland; three of whom,

\* American Unitarianism, p. 15.



in the year 1789, came up to London to petition Parliament for relief from the hard penalties under which they had long suffered. This they ventured to do, in consideration of the loyalty and attachment they had lately professed toward the King and the Constitution.

"It was my lot likewise not to be an unconcerned spectator in this business. Through an intimacy which had long subsisted between myself and a gentleman of great worth and learning in the county of Kent (the Reverend Nicholas Brett, of Spring-Grove), I became acquainted with the Bishop of Edinburgh, Dr. Abernethy Drummond, of Howthornden, and had frequently corresponded with him. As soon as he came to London with his colleagues, on the business aforesaid, he wrote me word of his arrival, and explained the cause of the journey they had undertaken. Being myself of too inconsiderable a station to be of any immediate service to them in a matter of such importance, I thought it the most prudent step I could take, to forward the letter to a great person: who, with his usual goodness and discretion, undertook to be an advocate for them; together with many other persons of high respectability; and their petition was at length brought to such an issue, as excited great thankfulness in the petitioners, though it did not exactly come up to the wishes they had formed at setting out.

"There was no small difficulty in making some persons understand who and what these poor petitioners were: and the case, notwithstanding all that has passed, may still be the same with many at this day. I therefore hope to be excused, if I enlarge a little in this place on their history and character, as they appeared, and was known to Dr. Horne, whose good opinion will be remembered as an honour, and may be of some use to them hereafter.

"He had considered, that there is such a thing as a pure and primitive Constitution of the Church of Christ, when viewed apart from those outward appendages of worldly power,

and worldly protection, which are sometimes mistaken, as if they were as essential to the being of the Church, as they are useful to its sustentation. The history of the Christian Church, in its early ages, is a proof of the contrary; when it underwent various hardships and sufferings from the fluctuating policy of earthly kingdoms. And the same happened to the Episcopal Church of Scotland, at the Revolution in 1688; when Episcopacy was abolished by the state, and the Presbyterian form of Church government established.\* By this establishment the Bishops were deprived of their jurisdiction, and of all right to the temporalities of their sees. But in this forlorn state they still continued to exist, and to exercise their spiritual functions of their episcopal character: by means of which, a regular succession of Bishops, and episcopally ordained Clergymen, has been kept up in Scotland, under all the disadvantages arising from a suspicion of their being disaffected to the crown, and attached to the interest of an exiled family. While attempts were making in behalf of that family, a variety of circumstances rendered it impossible for them to remove this suspicion, notwithstanding the many inconveniences and hardships to which it exposed them. All they could do was to conduct themselves in such a quiet manner, as might at length convince the government, they had nothing to fear from a Scotch Episcopal Church, and consequently that there was no necessity for the execution of those severe laws which, on different occasions, had been enacted against it.

"At last the happy period came, which was to relieve them from this embarrassing situation. The wisdom and clemency of his present Majes-

\* It is notorious, that the violence of the adverse party against the Episcopal Church in Scotland began *before* the government under King William was settled: when it could not be known by experience whether they would join with it or not. Before the Convention met, their Clergy were forcibly driven from their churches, and their possessions seized.

ty's government encouraged them to hope, that an offer of their allegiance would not be rejected: and as soon as they could make that offer in a conscientious manner, they had the satisfaction to find, by the King's answer to their address, that it was graciously accepted: in consequence of which, they could not but hope, that the British Legislature would take their case into consideration, and see the expediency of relieving both Clergy and Laity of the Episcopal communion in Scotland from the penalties to which they were exposed in the exercise of their religion.

"With this hope, three\* of their Bishops, as I have said, came to London in the year 1789; and, notwithstanding the ample recommendations they brought with them from their own country, they found it a work of time to make themselves and their application properly understood. It would have been barbarous, after the die was cast, to have thrown any discouragement in their way: but I was of opinion, from the beginning, that they were come *too soon*: more preparation was requisite than they were aware of. The penal laws had reduced the Scotch Episcopal Church to a condition so depressed and obscure, that it could scarcely be known to exist, but by such persons as were previously acquainted with its history. Among these, none entered more willingly than the then good Dean of Canterbury. As soon as he heard of the arrival of the Scotch Bishops at London, he was anxious to let them know how heartily he approved of the object of their journey, and kindly offered every assistance in his power to bring the matter to a happy conclusion. He paid them every mark of attention both at London and Oxford; and, when they set out on their return to Scotland, without having attained their object, he expressed, in very affectionate terms, his concern at their disappointment, and told them, at part-

ing, not to be discouraged: for, said he, 'your cause is good, and your request so reasonable, that it cannot long be denied.'

"In February, 1791, after having taken his seat in the House of Lords as Bishop of Norwich, he wrote a friendly letter to Bishop Skinner, of Aberdeen, assuring him and the other members of the committee for managing the business of the Episcopal Church of Scotland, that any help in his power should be at their service: and speaking of their applying anew to both Houses of Parliament, he said, 'It grieved him to think they had so much heavy work to do over again; but business of that sort required patience and perseverance.'

"It was said about this time, that the Lord Chancellor, Thurlow, withheld his consent to the Scotch Episcopal bill, till he should be satisfied, by some of the English Prelates, that there were really Bishops in Scotland. When Bishop Horne was waited upon with this view by the committee of the Scotch Church, and one of them observed, that his Lordship could assure the Chancellor they were *good Bishops*, he answered with his usual affability and good humour, 'Yes, Sir, much better Bishops than I am.'

"A clergyman of Scotland, who had received English ordination, applied to him, wishing to be considered as under the jurisdiction of some English Bishop; that is, to be, in effect, independent of the Bishops of Scotland in their own country; but he gave no countenance to the proposal, and advised the person who made it quietly to acknowledge the Bishop of the diocese in which he lived, who, he knew, would be ready to receive him into communion, and require nothing of him, but what was necessary to maintain the order and unity of a Christian Church; assuring him, at the same time, that, if he were a private clergyman himself, he should be glad to be under the authority of such a Bishop. One anecdote more upon this subject, and I have done.

"From the present circumstances of its primitive orthodoxy, piety, po-

\* Dr. John Skinner, Bishop of Aberdeen; Dr. Abernethy Drummond, Bishop of Edinburgh; and Dr. William Strachan, Bishop of Brechin.



verty, and depressed state, he had such an opinion of this Church, as to think, that, if the great Apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like to the people he had been used to. This happened, as I perfectly recollect, while we were talking together on the subject of the Scotch petition, on one of the hills near the city of Canterbury, higher than the pinnacles of the Cathedral, where there was no witness to our discourse but the sky that was over our heads; and yet, when all things duly considered, I think no good man would have been angry, if he had overheard us.

"If the reader should wish to know more of the people of this communion, let him consult an Ecclesiastical History of the Church of Scotland, by Mr. Skinner, father to the present worthy Bishop of Aberdeen; a history comprehending a plain and unaffected detail of facts very interesting and amusing: and I hope he will be also convinced by the narrative I have here given, not only that the Bishops of Scotland are true Christian Bishops, but that the Bishops of England, from the part they kindly took in the affair, do little deserve the clamour which some have raised against them, as if they were so dazzled by their temporalities, as to lose sight of their spiritual character, and bury the Christian Bishop in the Peer of Parliament."

#### *Anecdote of the Rev. George Herbert.*

ATTENDING the private music meeting at Salisbury, he one day saw a poor man, with a poorer horse, who had fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The man blessed him for it; and he blessed the poor man. Like the good Samaritan, he gave him money to refresh

both himself and his horse; and told him that if he loved himself, he should be merciful to his beast. Coming to his musical friends at Salisbury, they began to wonder that he came into company so soiled and discomposed. When he told them the occasion, one of the company said that he had disparaged himself by so dirty an employ. He replied, that the thoughts of what he had done would prove music to him at midnight; and that the omission of it would have upbraided, and made discord in his conscience, whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day; yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy. And I praise God for this occasion. And now let us tune our instruments.

#### FOR THE CHRISTIAN JOURNAL.

##### COMMUNICATION.

The New-York Evening Post of Feb. 13, contains the following from the Connecticut Gazette.

*"To the Editor of the Connecticut Gazette, printed at New-London, of Feb. 10.*

"SIR,

"The loss of Mrs. Harriet Lewis, whose distant death was announced in your paper of last week, is, you are sensible, deeply felt, not only by her relations, but by the people at large in this place. Such was her life, that the poor within her acquaintance now rise up and call her blessed. Many religious institutions too will call to mind her repeated acts of munificence. Still her liberality in life is but very partially known. With the same retiring spirit, in which her bounty was then given, she, at her death, made large bequests; which, from the nature of them must be publicly known; though she was solicitous rather that they should pass unnoticed. By the consent of her friends

you are at liberty to publish a bequest of 1000 dols. to the first Ecclesiastical Society in this place.

"One of 500 dols. to a Cent Society, for the benefit of the deserving poor in this place.

"One of 2000 dols. to the Asylum for Deaf and Dumb persons at Hartford.

"One of 2000 dols. to the Domestic Missionary Society for Connecticut and its vicinity.

"One of 2000 dols. to the Education Society of Yale College: and

"One of 1200 dols. to the Connecticut Missionary Society."

Here is the sum of \$8,700 bequeathed to various religious and charitable purposes. From the tenour of the above notice, (for I am entirely ignorant of the subject of it,) it would appear that Mrs. Lewis was equally distinguished, through life, for pious liberality. Such examples ought to be recorded, and ought to be imitated. Surely there cannot be a more genuine expression of gratitude to the Father of mercies, than consecrating a portion of the wealth with which he blesses us, to the promotion of his glory, and the good of his creatures. There cannot be a more delightful exercise of the mind, than anticipating the blessing which may descend to successive generations, from liberal aid in diffusing the religion of the Gospel. And must it not, through the blessing of him who has promised that even a cup of cold water given in his name shall not fail of reward, minister joy,—must it not afford the happiest evidence of the sincerity and liveliness of Christian faith, to reflect, at the trying hour when all worldly possessions are to be resigned for ever, that we have consecrated a portion of them to him who gave them, by bequeathing it to objects connected with the interests of the religion whereby he designs his glory and the eternal good of men? Would we could see more of this spirit in a Church uniting all the advantages for these great ends, afforded by an apostolical ministry, evangelical doctrine, and scriptural worship! If her institu-

tions for the education of fit persons to serve the sanctuary, for the support of missionaries, and for the distribution of the holy Scriptures, of their best companion, the Book of Common Prayer, and other religious books and tracts,—were more frequently regarded by her members, in their appropriations for religious purposes; if they were suffered sometimes to interfere with expenses not necessary to comfort or convenience; if amid the promises of the contending claimants for what is devoted to the purchase of pleasure, their pretensions to the imparting of enjoyment both to the giver and receiver, were duly appreciated; especially if they were frequently remembered in determining the disposal of wealth, after its present possessors shall have resigned it for ever;—the delightful consciousness of promoting the honour of God, of diffusing the blessings of pure and undefiled religion, of advancing the prosperity of the Redeemer's Church, and of contributing to the everlasting welfare of fellow-men, would be the reward here. Springing from a true and living faith, these good works would be had in everlasting remembrance before God, and be made conducive to the eternal happiness of those who wrought them; through the sufficient merits of Jesus, the object of that faith.

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#### *Auxiliary New-York Bible and Common Prayer Book Society.*

PURSUANT to public notice, the "Auxiliary New-York Bible and Common Prayer Book Society" held its annual meeting in Trinity Church, on Monday evening, Jan. 25, 1819.

The annual Report of the Society was read by Dr. John Watts, junior; whereupon, on motion, *Resolved* unanimously, that the Report be accepted.

*Resolved*, That the Report be printed, under the direction of the Board of Managers.

The Society then proceeded to the election of a Board of Managers for



the ensuing year; when the following gentlemen were duly elected, viz.

Luther Bradish, *President*.

Gerardus A. Cooper, *1st Vice-President*.

Floyd Smith, *2d Vice-President*.

Cornelius R. Duffie, *3d Vice-President*.

William E. Dunscomb, *Corresponding Secretary*.

Charles Keeler, *Recording Secretary*.

J. Smyth Rogers, *Treasurer*.

Charles W. Sandford, *Agent*.

*Managers*—Edward N. Cox, Benjamin Haight, Dr. John Watts, jun. Thomas N. Stanford, Lewis Loutrel, David A. Clarkson, Charles Nichols, John Anthon, Henry Barclay, William Onderdonk, jun. Cornelius S. Bartow, Ferris Pell, John J. Lambert, William H. Harison, Murray Hoffman, Peter Kean, Dr. Samuel W. Moore.

### *Third Annual Report.*

On presenting the third annual Report to the Auxiliary New-York Bible and Common Prayer Book Society, the Managers feel it incumbent upon them, first, to acknowledge the divine blessing upon their exertions, and to express their sense of gratitude for the prosperity which, under Providence, has attended the labours of the past year.

In the infant state of the Society, it became the duty of the Managers to reflect upon the several methods of accomplishing their objects. Repeated and matured deliberations determined the course to be pursued. The smallness of their funds precluded the purchase of stereotype plates of the Bible; stereotype copies of it were to be had at a moderate price, while the Book of Common Prayer had not yet been stereotyped in this city. The copies of the Prayer Book which were obtained during the first year of the Society's operations, were disadvantageously circulated; as they were found, relatively speaking, to exceed greatly the price of stereotyped works. With due consideration, therefore, to the usefulness of the Society, and the economy and increase of its funds, in accomplishing its twofold object, viz. the more general circulation of the Bible, and also of the Book of

Common Prayer, they resolved to possess themselves of stereotype plates of the Prayer Book. Since that time, the Managers have reason to believe, that a similar advantage to the Society, from an improvement in the economy and increase of its funds, would attend the possession of stereotype plates of the Bible also. They had long contemplated and ardently wished to procure them; their funds, however, still remained inadequate to the object, and they did not feel themselves authorized to withdraw any part of the money then employed in circulating the Book of Common Prayer. The necessity of an appeal to the members of the Church was urged, and the result has fully justified the appeal.

By the bounty of individuals, emulating each other in their patronage of the Society, the Managers have been enabled to conclude a contract for a set of stereotype plates of the Holy Scriptures in duodecimo; to be completed by the month of July next. The type and convenient size of the volume adapt it to almost every age and condition of life, and render it appropriate for the school, the closet, and the Church. Directions have been given to commence the execution of the plates with the New Testament, so as to enable the Society to furnish an edition of that part of the holy volume, for the use of schools, and of such persons and societies as may desire to have it, in a cheap and convenient form. These plates will be finished in the course of five or six weeks, and shortly thereafter the New Testaments will be ready for delivery. By this arrangement the ability and usefulness of the Society have been consulted and enlarged, and an additional evidence is given of the unceasing desire of its members to aid in distributing the word of life. The list of subscribers to this work of Christian charity will be published as soon as the subscriptions are completed. Eighteen hundred dollars have already been collected and paid by the Managers on account of those plates—five hundred dollars more will become due on the final delivery of

them to the Society. For this sum the Managers have made themselves responsible, in full confidence that it will be subscribed by those to whom application has not yet been made.

By an arrangement made the last year with Messrs. Kirk & Mercein, for the printing and sale of the Book of Common Prayer, a great reduction of its price was obtained, with a view to the benefit and increase of that denomination of Christians throughout the United States, whose wants, interests, and religious feelings could not be separated from those of the same persuasion in this state. In relinquishing all profit arising from the sale of the Prayer Book; in surrendering this source of revenue, and thus diminishing the number and extent of their own immediate distributions, the Managers it is believed have greatly extended the circulation of the Book of Common Prayer. The pleasure and credit of being themselves the public instruments of spreading it, co-extensively with the funds that might be derived from the loan of their stereotype plates in this city, was superseded by the paramount duty of rendering the Book of Common Prayer accessible to every Episcopalian throughout the union, either by gratuity, or by cheapness of price, as might best comport with the feelings or ability of individuals. The operation of this plan, in relation to the price of the book, has realized the expectations of the Managers. Instead of a diminution of the sales of booksellers, they have witnessed an unexampled demand for the Book of Common Prayer:—in addition to the number circulated in the name of the Society, it is believed that twenty thousand copies have been sold in this city, and that the amount of sales of the Prayer Book during the last year is wholly unprecedented. The interests of individuals have been made subservient to the worship of the Church, and the homage of private sacrifice is paid to the public dissemination of the truths of Christianity.

The Managers would call the attention of the members to the animating reflection that is derived from

a retrospect of the few years that have elapsed since the organization of the Society, in 1816. The copies of the Book of Common Prayer, circulated during the first year of its operations, were printed with the ordinary type, and cost the Society forty-seven cents a copy. In 1817, they procured the first set of stereotype plates\* of the Prayer Book in this city, and, perhaps, the only set at that time in this country: by means of it, there was an immediate reduction of ten cents a copy in the price of the book; and in 1818, a further reduction of seven and a half cents was obtained. Societies and individuals, who wish supplies of Prayer Books for gratuitous distribution, are furnished at the rate of thirty cents per copy, the exact cost of the book to this Society. A neat, well bound copy of the Book of Common Prayer, may now be purchased at retail for thirty-seven and a half cents, which, at the formation of the Auxiliary New-York Bible and Common Prayer Book Society, could not be had, of equally good type, paper, and binding, for less than seventy-five cents. In the short space of two years, five or six sets of stereotype plates have been made of the Book of Common Prayer; three of them may be said to be in constant use in this city;—one set has been purchased and taken to Baltimore, from which the Bible and Prayer Book Society of that place is supplied; and one or two sets of plates may be purchased in this city, at from twenty to thirty per cent. less than the price of the first set that was executed in this country.

The Managers cherish the hope that Societies, similar to this, will be organized in the southern and western states, and that their endeavours to spread and improve the knowledge of their Redeemer, and the distinctive doctrines of their Church, will be aided and extended by the possession of stereotype plates of the Prayer

\* This set was cast for the Publishers of this Journal, who, in order to favour the views of the Society, transferred them at prime cost. During the year 1818, the Publishers caused two other sets of the Prayer Book to be cast for their own use; and there have also been cast, under their inspection, two sets of plates of the Prayer Book, in octavo, one for the New-York Bible and Common Prayer Book Society, and the other for the Common Prayer Book Society of Philadelphia.



Book,—thus obviating the great delay and expense of transportation, and diffusing more widely the piety and devotion of that standard formulary of Christian worship. In the act of incorporation of this Society, legal provision is made for incorporating similar associations throughout this state, granting to all such as shall be formed in pursuance thereof, the benefits, privileges, and immunities enjoyed by this Society. As the smallest pecuniary contributions, when multiplied by the number of persons that may be induced to unite in such Societies, give results of sufficient magnitude to relieve the religious wants of particular districts, it is hoped, that they will be formed, not only in the remote parts of this state, but, that they may rise into existence in every section of the union, where religious penury may be seen or felt; on the organization of every such institution, a donation of Bibles and Prayer Books will be made, after a regular notification thereof to this Society.

By the reports of the Agent, it appears that since the last Anniversary Meeting of the Society, four hundred and forty-seven Bibles, and four thousand two hundred and ninety-eight Prayer Books have been delivered out of the depository. Of this number, four hundred and twelve Bibles, and one thousand seven hundred and eighty-eight Prayer Books have been gratuitously distributed in Connecticut, New-York, New-Jersey, North-Carolina, South-Carolina, Ohio, Tennessee, Mississippi, Alabama, and the West-Indies. Two thousand two hundred and fourteen Prayer Books have been purchased by Societies and individuals for gratuitous distribution in Rhode-Island, Connecticut, New-York, Maryland, and Virginia. A number of Bibles and Prayer Books have been given to seamen and soldiers, to the City Prison, Almshouse, Orphan Asylum, to Sunday Schools in the city and state of New-York; one hundred to the Society for the Promotion of the Gospel among seamen; and a large number to clergymen and individuals for gratuitous distribution; making a total of one thou-

sand five hundred and ninety-one Bibles, and twelve thousand two hundred and eighty-seven Prayer Books that have been distributed by the Society.

It is a duty which the Managers owe to themselves and to the Society, to remark, that in almost every instance of presenting the Prayer Book, the Bible has accompanied it, when not found in the possession of the individual; and they would add, that with the multiplied and growing facilities of obtaining the Bible, is the demand for the Book of Common Prayer increased. Communications have been received from various and distant parts of the United States, expressing the highest approbation of the objects of the Society, proclaiming the necessity of a continuance of its exertions, and of its importance in building up the Church in the religious wilderness and desert.

It appears from the Treasurer's Report, that a small balance only is remaining in the treasury, and even that will be fully absorbed by the payment of debts now existing against the Society. It is hoped that the charity of Episcopalians generally will continue to display itself in an increasing zeal and reverence for the word of God, and a liberal spirit of contribution to spread the knowledge of the ordinances and ministrations of the Church.

To this account of their stewardship, the Managers add their prayers, that the Author of all good will continue to shed his benedictions on the labours of the Society.

Frequent inquiries having been made respecting the place of the depository, and many necessarily being left ignorant of the change of its situation, the Managers think it proper to inform distant subscribers and donors, and Episcopalians generally, that the Society's depository is now at Messrs. Kirk & Mercein's, No. 22 Wall-street.

JOHN WATTS, jun. *Chairman.*  
Jan. 25th, 1819.

### PLURALITIES.

AN ingenious French author (Boursault) relates the following story.—An Abbe, who had no preferment, exclaiming one day to Boileau against

pluralities—"Is it possible," says the ecclesiastic, "that the people you named, who have the reputation of being very learned men, and are such in reality, should be mistaken in their opinion? Unless these would absolutely oppose the doctrine laid down by the apostles, and the directions of councils, must they not be obliged to confess, that the holding several livings at the same time is sinful? I myself am in holy orders, and, be it said without vanity, of one of the best families in Touraine. It becomes a man of high birth to make a figure suitable to it, and yet, I protest to you, that if I can get an abbey, the yearly income of which is only 1000 crowns, my ambition will be satisfied; and be assured, that nothing shall tempt me to alter my resolution."—Some time after, an abbey of 7000 crowns a year being vacant, his brother desired it for him, and was gratified in his request. The winter following he got another of still greater value; and, a third being vacant, he solicited very strongly for this also, and obtained it. Boileau hearing of these preferments, went and paid his friend a visit. "Mr Abbe," says he, "where is now that season of innocence and candour, in which you declared that pluralists hazarded their souls greatly?" "Ah! good Boileau," replied the Abbe, "did you but know how much pluralities contribute towards living well!"—"I am in no doubt of that," replied Boileau; "but of what service are they, good Abbe, towards dying well?"

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#### *Last Moments of King EDWARD VI.*

KING EDWARD VI. born at Hampton Court, 1537. The cultivation of his understanding, if we may credit historians, was amazing. He was said to understand the Greek, Latin, French, Italian, and Spanish languages. He was versed in logic, music, natural philosophy, and theology. Cardan, the extraordinary scholar and physician, happening to pay a visit to the English court, was so astonished at his early progress, that he extols him as a prodigy of nature. He expired at Greenwich, in

the sixteenth year of his age, and the seventh of his reign, greatly regretted by all, as his early virtues gave a prospect of a continuance of a happy reign. In the time of his sickness, Dr. Ridley, Bishop of London, preached before him; and took occasion to enlarge on the subject of charity, and on the obligation imposed on persons of high rank to be eminent in good works. The King was much affected at the discourse, and wrote to the Lord Mayor and Aldermen, requesting them to inform him speedily in what way he could most properly administer to the relief of the poor. Having received their answer, and duly considered the subject, he founded Christ's Hospital for supporting and educating the fatherless children of poor freemen of the city of London; he gave his own house, at Bridewell, to be a place of correction and employment, for persons who were wilfully idle; and he also confirmed and enlarged the grant for the hospital of St. Thomas, in Southwark, which he had erected and endowed some months before. When he set his hands to these foundations, he fervently expressed his gratitude to God for having prolonged his life till he had completed that work. Thus he became the founder of these institutions; which, having had great additions since his time, may justly be ranked among the noblest in Europe.

He expressed, during the whole course of his sickness, great submission to the will of God; and seemed glad at the approaches of death: but the consideration of the state of Religion and of the Church much affected him; and on that account he was desirous of life. At length his strength and spirits were so sunk, that he found death hastening on him, and in a most devout manner prepared himself for it. His whole exercise, some hours before his departure, consisted in short prayers and ejaculations. The last that he was heard to utter, were the following, "Lord God! deliver me from this miserable and wretched life; and receive me among thy chosen! Nevertheless, not my will, but thine, be done! Lord, I commit my spirit to



thee! O Lord, thou knowest how happy it were for me to be with thee: yet for thy chosen's sake, if it be thy will, send me life and health, that I may truly serve thee! O Lord, bless thy people, and save thine inheritance! O Lord God, save thy chosen people of England! O Lord God, defend this realm, and maintain thy true religion, that I and my people may praise thy holy name, for Jesus Christ's sake!" Seeing some persons about him, he seemed troubled that they were so near, and had heard him; but, with a pleasant countenance, he said, he had been praying to God. And soon after the pangs of death coming on him, he said to Sir Sidney, who was holding him in his arms, "I am faint! Lord have mercy on me; and receive my spirit!" and thus breathed out his innocent soul, on the 6th of July, 1553.

*Buck.*

#### DEATH OF BEZA.

THE learned BEZA died 1605, aged 36. The advantages of early piety are every way great. It secures against innumerable evils, and produces the happiest joys; it forms for future happiness; it prepares us for the hour of adversity; and removes the fear of death and judgment. In his last will and testament, Beza gives God thanks for this, that at the age of sixteen years he was called to the knowledge of the truth; and so many sins and sorrows were prevented that otherwise would have overtaken him, and made his life less happy and more miserable.

The examples of early piety have also been rendered very useful. The late Rev. T. Reader, when a child, was deeply impressed with divine truth. A stranger visiting the family, observed that he did not fail to shut himself up alone for prayer. He was powerfully struck with a sense of his own negligence, and said, "What, shall a little child be so anxious for a place of retirement to pray, and I never prayed in my life!" From that time he began to be serious, and not only became a Christian, but a very valuable minister of Christ. "I my-

self," says Mr. Thornton, "have known parents grown gray in the drudgery of sin and Satan, who have been brought, through the pious and affectionate endeavours of their own children, to enjoy the glorious liberty of Christ."

It is to be lamented, however, that so many procrastinate, and think of nothing but the present world. The ancients pictured youth like a young man naked, with a vail over his face, his right hand bound behind him, and his left hand loose, and Time behind him pulling one thread out of his vail every day, intimating, that young men are void of knowledge, and blind; unfit to do good, ready to do evil, till time, by little and little, makes them wiser.

"I have read of a king," says Mr. Brooks, "who having no issue to succeed him, espying one day a well favoured youth, took him to court, and committed him to tutors to instruct him, providing by his will, that if he proved fit for government, he should be crowned king; if not he should be bound in chains, and made a galley slave. Now when he grew to years, the king's executors perceiving that he had sadly neglected those means and opportunities whereby he might have been fit for state government, called him before them, and declared the king's will and pleasure concerning him, which was accordingly performed; for they caused him to be fettered and committed to the galleys. Now what tongue can express how much he was affected with his sad and miserable estate, especially when he considered with himself, that now he was chained, who might have walked at liberty; now he was a slave, who might have been a king. The application is easy."

*Buck.*

#### *An Idolater converted by Means of a little Girl.*

At the thirteenth anniversary of the British and Foreign Bible Society, held on the 7th of May, W. T. Money, Esq. M. P. lately returned from India, reported to the meeting the following circumstances, which occurred under his own eye.

Between two and three years ago, I went from Bombay into the Mah-ratta country, for the health of my family. We encamped in the bosom of a beautiful grove, at Lancoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with a native servant who waited on her, they came near to an old and ruinous Hindoo Temple. The man, leaving the child, stepped aside, and paid his adorations, or "made his salaam," as they call it, to a stone Idol, that was fixed at the door of the Temple. When he came back to the child, she said, in her innocent way, "Saamy, (that was his name) what for you do that?" "Oh, Missy," said he, "that my God." "Your God!" said the little girl, "your God! Saamy!—why your God no can see—no can hear—no can walk—your God stone!—My God see every thing—my God make you—make me—make every thing." We remained (added Mr. Mooney) at this sequestered place for four months; and the scene which I have described was frequently repeated. Saamy never failed to worship at the Temple; and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, "What will poor Saamy do, when Missy go to England?—Saamy no father, no mother." She instantly replied, "Oh, Saamy, if you love my God, he will be your father and mother too." The old man, with tears in his eyes, promised to love her God. "Then," said she, "you must learn my prayers:" and she taught him the Lord's Prayer, the Creed, and her Morning and Evening Hymns: and one morning, when we were met for family worship, Saamy, of his own accord, quite unexpected, came into the room, took his turban off his head, laid it on the floor, and, kneeling down, repeated after me the Lord's Prayer. From that time there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible; and,

in a little time, he accomplished the task, and began to live as a consistent Christian.

### PATIENCE.

AN Italian Bishop, who had endured much persecution with a calm unruffled temper, was asked by a friend how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven, as the place whither I am going to live for ever: I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me, and think how many are far more wretched than I am."

REGNER LODBROG, imprisoned in a loathsome dungeon, and condemned to be destroyed by venomous serpents, solaced his desperate situation by recollecting and reciting the glorious exploits of his past life. The soul confined in its prison, the body, and infested by destructive passions, should support and comfort itself, by recollecting and celebrating the triumphs of its Redeemer, set forth in the Psalms: so Paul and Silas.

*New-York, Feb. 19, 1819.*

THE unfortunate condition of the INDIAN TRIBES is justly lamented by the humane and benevolent; and various measures are prosecuting for introducing among them the arts of civilized life and the blessings of religion. It must be obvious that no persons are so well calculated for this purpose as native Indians, who, acquainted with the language and dispositions of their countrymen, and enjoying their confidence, will be able to exert a beneficial influence among them in relation both to their temporal and spiritual concerns. Mr. Eleazer Williams, who is of Indian extraction, and who has for some time successfully laboured in the religious instruction of the Oneidas, is now in this city, with a young Indian Chief, who is desirous of receiving an education for the purpose of acting as a religious instructor among his coun-



trymen. He is the son of the head Warrior of the Onondagas, who was in the American service during the late war, and was killed at the battle of Chippewa. According to the usage of the Indians, he succeeds to the station of his father; and thus, as one of the Chiefs of the nation, will possess considerable authority. He was instructed in the truths of Christianity in early life, by Abraham Brandt, a Christian of the Mohawk nation, and more recently Mr. Eleazer Williams has superintended his instruction. It is his earnest desire to receive an education which may qualify him for exercising the Ministry among his countrymen: for which office he is fitted by his talents, and by his pious and amiable disposition.

As he is only very imperfectly acquainted with the English language, his education will require some time; and he is entirely destitute of the funds for defraying the necessary expenses. He is, therefore, compelled to make an appeal to the benevolence of the public; in the hope that those who commiserate the benighted and degraded state of his countrymen, will aid him in qualifying himself to extend among them the comforts of civilized life, and the unspeakable blessings of the Gospel of Christ. His interesting situation, as the son of an Indian Chief, who was killed in the service of the country, at the head of the Warriors of the Six Nations, gives him a still further claim to public patronage.

Benefactions for this pious and benevolent purpose will be received by the Right Rev. BISHOP HOBART, No. 22 Vesey-street, GERRIT H. VAN WAGENEN, Esq. No. 71 Gold-street, or T. & J. SWORDS, No. 160 Pearl-street.

#### WRITTEN AT AN INN.

(BY BISHOP HORNE.)

FROM much-lov'd friends whene'er I part,  
A pensive sadness fills my heart;  
Past scenes my fancy wanders o'er,  
And sighs to think they are no more.  
Along the road I musing go,  
O'er many a deep and miry slough:  
The shrouded moon withdraws her light,  
And leaves me to the gloomy night.

An inn receives me, where unknown  
I solitary sit me down:

Many I hear, and some I see,  
I nought to them, they nought to me.

Thus in these regions of the dead  
A pilgrim's wand'ring life I lead,  
And still at ev'ry step declare,  
I've no abiding city here:

For very far from hence I dwell,  
And therefore bid the world farewell,  
Finding of all the joys it gives  
A sad remembrance only lives.

Rough stumbling-stones my steps o'er-  
throw,

And lay a wand'ring sinner low;  
Yet still my course to heav'n I steer,  
Though neither moon nor stars appear!

The world is like an inn; for there  
Men call, and storm, and drink, and sweat;  
While undisturb'd a Christian waits,  
And reads, and writes, and meditates.

Though in the dark oft' times I stray,  
The Lord shall light me on my way,  
And to the city of the sun

Conduct me, when my journey's done.

There by these eyes shall he be seen,

Who sojourn'd for me in an inn;

On Sion's hill I those shall hail,

From whom I parted in the vale.

Why am I heavy then and sad,

When thoughts like these should make me  
glad?

Muse then no more on things below;

Arise, my soul, and let us go.

#### ADDRESS OF THE PUBLISHERS.

A LEADING motive in the establishment of the CHRISTIAN JOURNAL was to furnish the public, and particularly Episcopalians, with a cheap vehicle of literary and theological information, which would serve to amuse and instruct, and, at the same time, to record documents connected with the growth and prosperity of the Episcopal Church, and exhibiting its situation from time to time.

It was hoped that an extended patronage and prompt pay would have remunerated at least the expenses of publication. No idea of profit was ever entertained; nor could it be expected from the price of the work, even had no defalcations in payment taken place. The Publishers were not disappointed in regard to the reception of the work: the list of subscribers exceeded the most sanguine expectation. But the experience of two years proves that it can no longer be continued without great pecuniary sacrifices on the part of the Publishers. The defalcations have very far exceeded every calculation that was formed of them; and the further prosecution of the work at its present price would only add to a debt already amounting to a very considerable sum.

The Publishers, however, would exceedingly regret its total discontinuance. The interests of the Church to which they belong require such a channel of information. While there are numerous periodical publications attached to almost every denomination of Christians receiving ample encouragement, it would be a reproach upon Episcopalians to suffer the only one devoted to their Church to sink for the want of the trifling aid necessary for its support. Its use merely as a place to record the public documents of the Church, and as a source of information on points regarding her welfare, to say nothing of its literary and moral tendency, entitles it to the particular and zealous patronage of every Episcopalian.

The collection of so small a sum as the yearly subscription to the *Christian Journal*, has been found to be attended with much difficulty and expense. And the putting up and directing from 60 to 70 thousand papers in a year, consumes more time than can be given to it, and otherwise subjects the Publishers to an expense which would not be remunerated if every subscription was paid up.

But in order that the members of the Protestant Episcopal Church may not be destitute of a work so interesting to those who are concerned for her welfare, the Publishers have determined to make another effort for the continuance of the *Christian Journal* upon an extended plan; and they now invite the patronage of the public to the third volume, which will issue in *monthly* numbers, agreeably to the terms annexed.

In this form the Publishers are assured it will be more acceptable to many of its friends. By an increase of matter, each number will become of more importance; and the promise of literary aid from many of the clergy affords an assurance that its pages will occasionally be furnished with original communications. A greater variety of matter will also be introduced, and the various tastes of its readers consulted, by the insertion of moral anecdote and other miscellaneous articles not incompatible with the design of the work. In its transmission to subscribers, too, it is hoped more certainty will be afforded, and those disappointments avoided which have been so frequently complained of, and which have operated so much to the prejudice of the *Christian Journal*.

It is desirable that the accounts for the two volumes already published should be closed with all convenient speed. Subscribers and agents will greatly oblige the Publishers by an immediate attention to this matter, so important to the work. And subscribers at a distance who are desirous of continuing their patronage will please to signify the same to the agents from whom they receive their num-

bers, or by letter, **POST PAID**, to the Publishers. Subscribers in the city will be considered as continuing the work, and will be supplied with the first number on its appearance, unless orders to the contrary should be received before that time. It is hoped the small additional price of the work will not have the effect of reducing the number of its patrons.

The Publishers, however, are fully satisfied that without the particular aid of the clergy in obtaining subscribers, and in undertaking themselves, or inducing others to undertake, the agency of the work, and to remit punctually the monies due, all their efforts to continue it will be fruitless.

Additional subscriptions are respectfully solicited, and will be received at the office of the Publishers, No. 160 *Pearl-street*; to whom all communications, free of expense, must be addressed.

T. & J. SWORDS.

#### TERMS.

The *CHRISTIAN JOURNAL* will be published in monthly numbers of 32 pages each, on good paper, and with a neat type, and stitched in a printed cover.

The price will be *Two Dollars* a year, payable in advance; single numbers 25 cents each—the cheapest periodical publication of an equal quantity of matter in this country.

Each number will appear as near the first of the month as circumstances will permit.

*Consecration.*—On Thursday, the 11th of February, 1819, in St. James' Church, in the city of Philadelphia, the Rev. Philander Chase was consecrated to the Holy Office of Bishop, to act as Bishop in the Diocese of Ohio, to which office he had been elected by the Convention of the Protestant Episcopal Church in that State.

The Right Rev. Bishop White, of Pennsylvania, presiding Bishop at the Consecration, was assisted by the Right Rev. Bishop Hobart, of New-York; the Right Rev. Bishop Kemp, of Maryland; and the Right Rev. Bishop Croes, of New-Jersey.

*Ordination.*—At Bristol, R. I. on the 9th inst. by the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese, Messrs. Carleton Chase and Patrick Hinds Folker, were admitted to the Holy Order of Deacons.

#### PROPOSED PUBLICATIONS.

S. POTTER & Co. Booksellers of Philadelphia, propose to publish "A Treatise on the Pope's Supremacy, by Isaac Barrow, D. D. late Master of Trinity College, in Cambridge, and one of his Majesty's Chaplains in ordinary." Also, "Sermons on a variety of important Subjects, by the Rev. Thomas Gisborne, M. A."